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The Passing Show.

"Trial by jury is a very precious institution."—London Globe. It certainly is preferable to trial by Barnett.

"These disputes are all about money—a little more wages, a little less profit. They are sordid enough at all times, but to carry them on now is a crime equally stupid and base."—The Times. The struggle between the profit-makers and the profit-takers continues in spite of the other war.

Drink is doing us more damage in the war than all the German submarines put together."—Lloyd George. In the class war during "peace" it didn't matter.

The superman in Europe seems to be imitating the rabbit—hiding in burrows.

At Perth, W.A., on Wednesday last, substantial damages were awarded two naturalised Germans for having been boycotted by the Freemantle Lumpers' Union. One man got a verdict for £128 7s., and the other £97 13s.

Newcastle miners are endeavouring to have a Commission appointed to inquire into the reasons for the excessive price of blasting powder. One reason is that there is just now a brisk demand for powder in Europe. A commission would perhaps discover that fact.

A new movement has been launched in Sydney entitled, "Follow the King Movement," and a petition is being taken round to ask the Lord Mayor to convene a public meeting to advocate a patriotic abstinence during the war. The principal reason urged for the movement is that citizens should "follow the example of his Majesty the King." The King has sworn off grog, and it appears to be the opinion of certain loyal, patriotic, and well-to-do people that the majority of drinkers will, sheep-like, follow the leader. There may be something in it.

N.S.W. Labor Government has decided that Empire Day shall be observed as a public holiday. Mr. Holman says that in view of the war, "We feel that some steps should be taken to fittingly and adequately celebrate the occasion." We also feel that way, and have issued a new edition of "How Capitalism has Hypnotised Society." This pamphlet will be sold at twopence, and will be excellent reading for Empire Day.

Long before the modern advocacy of eugenics by the late Sir Francis Galton, Socialist thinkers had taught that military selection of the fittest for war is "reversed selection," killing the better to save the worse. Dr. C. W. Saleeby discusses this matter in an article in the "Contemporary." This selection of the fittest for military service helped to bring about the fall of the Roman Empire. "You are not good enough to be a Roman soldier; stay at home and be a Roman father." The brave, the vigorous, the healthy, the patriotic are taken, and the others left. Dr. Saleeby calls it the "dysgenesis" of war. In Rome, out of every hundred thousand strong men, eighty thousand were slain, according to the German historian, Dr. Seeck. Out of every hundred thousand weaklings, ninety to ninety-five thousand were left to survive. To-day, we are beginning to furnish illustrations of the same truth. Dr. Saleeby is convinced that seeing that the best are going and the rest remaining, the results are bound to be disastrous.

According to Mr. Lloyd George, British Chancellor, the money disbursed by the Allies during the present year will approach the huge total of two thousand million pounds. And this is but one side of the account. When we have added to it the substance of the Germans and their Allies, and the destruction of property, we have a symbol in figures which the average mind is incapable of realising of the danger that threatens capitalism. Down to the beginning of this year, the Russian Government had spent £319,000,000 in mobilising, providing transport, horses,



The Gent: "A man like you should be at the

"What! —"

and other necessities, and the average daily expenditure is reckoned at £1,385,000. Germany's outlay on the war is said to be from 80 to 100 millions a month. Huge debts are being piled up all over Europe, the interest on which will be practically unpayable. Smaller States, like those of Australia, are already unable to pay interest and finance themselves, but when the big ones come to this point matters will commence to be interesting.

For the late Robert Howe's Dailey sent in the House of Representatives, there are no less than nineteen Labor candidates. Amongst the number are Peter Bowling and Arthur Rae. Many others would probably have nominated, but nominators were scarce as compared with candidates.

The question of whether employers, who belong to other associations, should be allowed also to belong to the P.L.L. was discussed at the N.S.W. Labor Conference last Saturday evening. It was first proposed that the prohibition should apply to any Employer's Association, but it was pointed out that if that were agreed to it would turn out many valued members. Consequently, that proposal was thrown out. Then delegates resolved that no member of the Employers' Federation should be allowed to be a member of the P.L.L. That body, it was agreed, was a political body definitely opposed to the P.L.L., and was, in fact, one of the League's strongest and bitterest enemies. Under the motion things will remain very much as they were, and many small employers, shopkeepers, land agents, and other enemies of labor will remain in the camp.

There was a slight rumpus at the P.L.L. Conference when the delegate from Yanko P.L.L. moved that the pledge should be altered to provide that every Labor member of Parliament should do at least three months organising each year. One delegate, in opposition, said that there were members of Parliament who could not be sent out on organising work with any degree of confidence. Someone asked, "Why not?" "Because they would do more harm than good. There are men we can't send out because they do not know how to behave themselves as gentlemen." The Conference seemed to realise there was a good deal of truth in this, for it defeated the motion.

In referring to a recent prosecution at Bathurst, N.S.W., in which an area officer stated that a cadet must at all times obey the orders of his superior officers, whether in uniform or not, the Minister for Defence is reported to have said that no officer had power to order a cadet about when both were out of uniform. This may be so, but the officers are apt to interpret Regulation 177 differently. That regulation reads:—

"Members of the Citizen Forces are always on duty during continuous training, or when in uniform, and shall be considered to have been on duty, although not in uniform, in respect to any act done, or omitted to be done, by them in a mili-

tary capacity, or with intentional reference to their military capacity."

Professor W. Jethro Brown, of Adelaide University, has just published a book entitled, "The Prevention and Control of Monopolies." The book embodies the author's experience as Chairman of the Royal Commission on the Australian Sugar Industry in 1912, but it embraces a much wider scope than that of purely Australian monopolies. Professor Brown admits that the existence and growth of monopolistic capitalism demands a greater degree of control than is at present exercised, and some of his proposals are of a revolutionary character. The real problem is to prevent existing and potential monopolies from exploiting producers, employees, and consumers by sheer weight of capital, without, at the same time, destroying the stimulus to create the large scale businesses which are in many cases the only way to attain the highest industrial efficiency and economy. It is the fear of doing the latter which impels the author to deprecate nationalisation, except in particular cases, and which makes him doubtful of the policy of limiting the size of trusts. He urges a standing commission on monopolies, and seems to favour the tendency to put government in the hands of experts. An extension of this tendency would result in Parliament becoming for the most part an organising body registering the views and conclusions of experts as laws. At present Parliament registers the decrees of the various party caucuses, and we may be sure that the old parties will be a long time in agreeing to Prof. Brown's proposal. Generally speaking, the author seems to urge future governments to learn from the trusts.

Japan will probably be the next nation to demand "a place in the sun." An officer of the Tango Maru says that trade and commerce in Japan is progressing by leaps and bounds. Commerce is expanding in every direction, notably with Australia, Russia, and America. The Tango Maru, he said, was to take 10,000 bales of wool from Melbourne for the Senzu woollen factory, which is situated near Tokio. This factory at the present time is busily engaged manufacturing clothing for use by the Russians. As an indication of the expansion of trade in Japan he stated that five steamers were under order in Great Britain for the Nippon Yusen Kaisha Line, while the company was also building a number in Japan. Other companies were purchasing small steamers from Australian owners. All of which presages future trouble over markets, profits, armaments, and other adjuncts of capitalism.

There are many Socialists in every large centre of population, who, for various reasons, refrain from joining the party and helping in the work of building up an organisation strong enough to make all others respect it. There are those who are afraid of what others will say. They forget that by joining they can help to break down the prejudice against Socialists and Socialism. Then there is the man who

honors the official organ with his patronage, who feels sure he could edit the paper better than the incompetent, who, in some unaccountable way, has floated into the editorial chair. Another knows he could do better on the soap-box than the illogicals who mount that thankless rostrum as a hobby. These comrades could all make things hum in a manner that would be worthy of the cause. They could make the official organ what it ought to be, and they could build up and strengthen the Party so that it would become a power in the land. Their feelings are quite natural, but there is one question which always stumps them, "Why don't you do it?" Get in, comrades, and see what you can do.

"The Unconscious Humorist." Some time back there were prosecutions in Melbourne of hairdressers who had charged exorbitant fees to countrymen for touching up their locks and supplying scented grease for scalp diseases which did not exist. A Bourke-street artist, determined to let the world know that he is not as his fellows, now has the following sign displayed over his premises in characters so large that he who runs may read: "Don't be had elsewhere. Come in here."—B.S.B.C. in Melbourne "Herald."

An old darkey, sent to a hospital, on his arrival was placed in a ward, and one of the nurses put a thermometer in his mouth to take his temperature. When the house doctor made his rounds, he asked:—

"Well, my man, how do you feel?"

"I feels right toleable, suh."

"Have you had anything to eat yet?"

"Yessuh, I had a little."

"What did you have?"

"A lady done gimme a piece of glass to suck, suh."

The old chap thought he had been fed by a charity organiser.

Charley Wade, N.S.W. Liberal squeaker, thinks the profits—£17,000—which the Labor Government has made on the commandeered wheat, should be returned to the farmers who produced it. Other Liberals are taking up the cry, and to listen to them one would think that the farmers would have got all the profit had the Government not stepped in. The fact is, however, that certain middlemen who exploit the farmers, and also the consumers would have had a harder time in price-rigging, and they, not the farmers, would have scooped the pool. Wade is not so much concerned about the interests of the farmers as he is about the interests of those who farm the farmers. A fair question to ask both Libs. and Labs. would be: Why should there be any profit made out of the deal? The Government pretended to act in the interest of the consumer, and it simply did, as the dealers would have done and made £17,000.

In another column a remarkable cross-examination of a Socialist by a S.M. Herald writer is reprinted. That such a serious attack on the taking of interest should have appeared in the Herald is surprising, and makes one wonder—what next. On the whole, the Socialist, whom the Herald writer interviewed, did very well as long as he stuck to destructive criticism of interest. When, however, he was asked what he would do, he did not do quite so well. There was far too much State Enterprise in his proposals.

The Governor of West Australia has followed the King's example and has sworn off grog during war. Whadyathinkofthat?

Sydney Daily Telegraph (21-4-15) reproduced a cartoon from London Punch of two wage stiffers in discussion. One was a returned Tommy with his arm in a sling and other signs of having been in a fight. The other was a striker, to whom the Tommy is saying: "What 'ud you thing o' me mate, if I struck for extra pay in the middle of an action? Well that's what you've bee doing." Of course the striker is stumped, though the obvious answer would be that that would be a good time to strike. When the Capitalists are fighting each other they will generally make concessions to those whom the want half from. Tommy is generally too busy fighting to ask for anything.

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GLORY.

Glory is like a cicale in the water,
Which never ceaseth to enlarge itself,
Till by broad spreading it disperse to nought.
—Shakespeare.

A Great Paper.

Socialists in every part of the world owe our well-known Berlin contemporary, Vorwaerts, a deep debt of gratitude. Since the commencement of the war, the paper has endeavored to voice the sentiments of true internationalism. In this work, so necessary at the present time, Vorwaerts has been frequently suppressed and rigorously censored, and in addition, has had to fight the reformist elements in the Social Democratic Party itself.

Despite the heavy handicap it has been under the voice of Vorwaerts has been heard in every part of the world, and even the Capitalist and jingo press has been compelled to acknowledge that it has always expressed the highest and noblest that the best human natures feel.

Quite recently, the editors were called upon to reply to certain strictures passed upon them by the leaders of the Party who had been swept off their feet by the war, and their reply was as convincing as it was dignified and just. Since then the gulf between the Vorwaerts and a Reichstag section of the Party has been growing wider and wider. So far as can be seen at this distance, the efforts of the paper to cool the Chauvinist passions of the German people are bearing good fruit, and there is every reason to hope that ere long the voice of the Vorwaerts will be recognised as the voice of wisdom and humanity by the majority of the Social Democratic Party of Germany.

In November last, Vorwaerts printed one of its many noble appeals to reason but the article was promptly suppressed. Fortunately, however, a few copies got into circulation before the Censor knew of it, and one of those was forwarded to the Central News by its Lausanne correspondent, and printed in Justice on March 4th. The article is so full of good points that we gladly give it publication as a creditable Socialist contribution on the present terrible crisis. The censored article is as follows:

The Malady of Jingoism.

"Man does not display all his strength and all his weaknesses save in exceptional situations. On the day of battle certain giants fall, like rotten trees before the tempest. The peoples like individuals, reveal in times of crisis their hidden virtues or their unknown failings.

The present crisis is terrible . . . it shows us that the German people is stricken with a malady which, in the end may prove fatal; and this malady is Jingoism. Thus one names a diseased nationalism which sees neither virtue nor courage in any nation but its own, and which has only insults and suspicion for others.

Unhappily this disease appears to have seized on the German people at a time when the Empire was in a particularly flourishing

condition, and it was in full blast even before this war broke out.

When war was decided on there was an eruption of Jingoism of the most feverish sort. Violent articles appeared in the Press. In the great cities inflammatory speeches were made, warlike poems were declaimed, and war-songs were chanted. The conflagration was regarded as a fete. The campaign was to be a simple promenade to Paris and to St. Petersburg.

The Lambs and the Wolves.

To argue the contrary was to risk being lynched. As soon as war was actually declared the peoples of other nations were subjected to every insult. We were honest Germans; our adversaries were 'brutal Russians,' 'perfidious English,' 'insolent Serbs.' The mob tore down the signs of shops that bore a few words of English or French. As to who began the war—we were the innocent Lambs, whilst the French, Russians, and British were the Wolves of the fable. Those who formerly had imputed to the Jews all the faults of our social state now discovered in England the cause of everything.

At the first victory the flags appeared, the bells rang, perfervid speeches were delivered in public places. In restaurants nothing but 'Deutschland ueber Alles.' The public hypnotised, recked nothing of the death-rattle of the wounded on the battlefield, of hundreds of villages in flames, of thousands of people robbed of all their belongings, of German families who awaited with anguish news of their sons engaged in the combat.

Belgium.

Then one heard the atrocious details of the war in Belgium. The inhabitants had fired on our soldiers. The Belgians were 'assassins,' 'savage beasts, unworthy of any consideration. They must expiate their crimes by sword and fire. No one troubled to explain the uprising of the Belgian people. Our perfervid patriots could not understand that a people must lose its calmness on seeing itself unexpectedly attacked, its fields laid waste, its towns and villages occupied, its men sacrificed in battle.

Introspection.

"Those who desire war ought to accept the evils that it brings. To be enthusiastic for war and then to descend to petty stories about dum-dum bullets is simply to grow besotted. Our Jinges have yelled, a hundred thousand times since the war began, 'The duty of every citizen is to defend his country to his last breath.' Those poor wretches of Belgium and France—have they done anything else? Have they not defended home and Fatherland? If WE acted thus, OUR conduct would be heroic. On the part of our adversaries it is rebellion and murder.

"Ah! Don't let us throw stones at others, we who live in glass houses! Let us not look for the mote in our neighbor's eye, but take the beam out of our own. In this way we shall make the first step towards l'entente internationale and towards peace.

"Let us understand, then, that we are not merely Germans, French or Russians, but that we are all men, that all the peoples are of the same blood, and that they have no right to kill one another. Such is Christian, humane conduct. Man does not belong to one nation only; he belongs to Humanity."

WIRELESS AND EXPLOSIONS.

Socialists have frequently pointed out that technical developments must sooner or later render all war machinery obsolete. Some time ago it was claimed by an Italian engineer named Ulivi, that he could explode the magazines of a battleship by means of wireless waves. The invention was reported to have been purchased by the Italian government, but the inventor was ridiculed as a boaster. An article in the Mid-Kent Express of March 2 throws a peculiar light on the matter. The writer says:

"A well-known scientist recently suggested that the mysterious explosion which destroyed the British battleship, the Bulwark, might have been due to the influence of wireless waves. The theory that wireless causes explosions was put forward some time ago by a French engineer. To prove his point, says a writer in Tit-Bits, he called attention to the fact that the disaster to the British steamer, the Volturna, which was burnt in the Atlantic, took place just on the junction point where the wireless waves from the Eiffel Tower and Glace Bay meet. The mysterious mine explosion at Senghenydd also occurred on the Clifden-Paris wireless line.

D.H.

Landlords in Britain are having a good time, in spite of the war, or perhaps we should say owing to it. Insanitary houses, empty for years, with drains choked, are packed with troops from basement to attic. A £50 tenement is often let at £500 a year, and a £10 stable at £125.

Socialism:

The Goal of Civilization.

MISSION OF THE WORKING CLASS.

By REV. CHAS. H. VAIL.

Mr. Chairman, Ladies and Gentlemen: It gives me great pleasure to be with you this evening. I am glad of the opportunity to address the labourers of Syracuse upon a subject which is of the utmost importance to every member of the working class.

I wish to begin my address by briefly pointing out the economic basis of scientific Socialism. It is frequently thought that Socialism is merely a scheme, a Utopian theory without economic foundation, like the many social theories which have appeared in the world's history. The schemes of Charles Fourier and St. Simon, and before them Sir Thomas More and Plato, are of this class. These men were actuated by noble motives and endeavoured to point out the road to a nobler civilisation. Their schemes, however, were purely idealistic. They were not in possession of sufficient economic data to enable them to formulate a scientific system of industry. But they did well, grandly well, considering the light they possessed. They perceived the evils of our social system, their criticisms sparkle with satire and evidence a historical penetration and sagacity truly remarkable. But they were children of their age, and consequently did not perceive the genesis of capitalist exploitation or comprehend the law of economic evolution.

These forerunners of scientific Socialism aimed to run society into a special mould. They formulated a plan which they thought society could put on, as a man puts on a suit of clothes, ready made. These Utopianists were true altruists, but it was left for Karl Marx to clearly point out the genesis of surplus value and the evolutionary tendency in economics.

The Socialism of to-day is not a scheme or device of anyone; it is scientific philosophy, and rests upon an historical, economic and scientific basis. It points out with accuracy the laws of economic evolution. Its principles are universal and world-wide, and are destined at no distant future to usher in a higher state of civilisation.

The Socialist, then, is not a visionary, but an educator. His mission is not to teach theories, but to point out the truths regarding the working of economic laws. The Socialist is a discoverer in the realm of economics. He has ascertained by careful analysis of the economic and social conditions that, in the natural course of evolution, this system, through the destructive action of its failures and crises on the one hand, and the constructive action of the trusts and other combinations of capital on the other, is destined to work out its downfall and usher in the Co-operative Commonwealth.

Now let us note some of the stages through which industry has passed, in order that we may see clearly the origin of the modern working or proletariat class.

1. The Handicraft Stage—the period of small production. This era of small industry extended from time immemorial down to the middle of the Sixteenth century. In the latter part of this period the labourers themselves owned individually the tools with which they worked. The tools, of course, were small and paltry, and so capable of individual ownership on the part of the workers. As the labourer owned his own tools and bought or produced his own materials, there was no dispute over the division of the product. The total product was his without deduction. In these days the capitalist and labourer were combined in the same person.

The only qualification that needs to be made is, that from the middle ages onward the master workman might have two or three journeymen and as many apprentices. The journeymen, of course, worked for wages, and so the master could secure a small profit out of his labour, and might, consequently, be called a potential capitalist. Wage labour, however, was the exception, not the general rule. Where men worked for another it was not so much for wages as for the purpose of fitting themselves for mastership. But this condition endowed the master with the potentialities of a capitalist, though as yet he was prevented by the strict rules of the guild from extending his power. These fetters must first be broken before the capitalist regime could gain a foothold. Capitalist production presupposes the freedom of the labourer. He must cease to be attached to the soil as a serf or bound by the rules of the guild. Capitalist production also presupposes the separation of the labourer from the means whereby he realises his labour. The method by which this end was accomplished is familiar to all. The appropriation of the people's land by the nobility, the eviction of the peasants and

fencing in of the commons, the destruction of the guilds by Henry VIII., and confiscation of their property—these acts of usurpation and spoliation, together with the discharge of the feudal retainers, caused by the breaking up of the feudal bands, furnished for the would-be capitalists a large body of free and outlawed proletarians who had no alternative but to sell themselves into wage slavery.

2. The Manufacturing Stage—the period of manufactures. All obstacles being now removed the master workman can extend the field of his operations. The small shop of the master workman is transformed into the manufactory, and the number of journeymen are increased in like proportions. Wage labour, hitherto the exception, now becomes the general rule. It is here that the capitalist appears, and consequently the beginning of capitalist production. Profits proper also made its appearance and became the source of further capital. The chief characteristic of the age was the introduction of division of labour; social production superseded individual production.

3. The Factory Stage—the period of modern industry. This stage was introduced by a series of inventions and discoveries which completely revolutionised the method of production. The names of Wyatt, Kaye, Paul, Hargreaves, Arkwright, Crompton, Cartwright, Watt, Whitney, Horrocks, Roberts, and Bullough are familiar to all. "These inventors," says Prof. Ely, "may in a sense, be called the fathers of modern Socialism, for without their inventions it could not have come into existence." The preparatory stage of this industrial revolution dates from 1730 to 1770. The age of the great mechanical inventions from 1770 to 1792. The age of the application of steam to manufacture and improvements in the great inventions from 1792 to 1830.

Along with this revolution in the tool came the revolution of labour; the skill of the workman was transferred to the machine. Here the machine makes use of the workman instead of the workman making use of the tool. Production now passed out of the manufacturing shop and entered the factory. The small capitalist of the manufactural era gave place to the large capitalist who was served by regiments of wage slaves.

This production, based upon mechanical invention and a far reaching division of labour, was essentially social production. The individual production, which rested upon the individual ownership by the workers of their instruments of production, was now supplanted by social production resting upon individual ownership by the capitalists of the instruments of production. Private property in the instruments of production, which formerly meant private property of the producers in their own tools, came to mean, as soon as production became socialised, private property of non-producers in the tools of social labour. This private ownership of social tools meant the private appropriation of the product of social labour. The method and instruments of production had been changed, but the method of appropriation remained the same.

This contradiction between the new form of production and the old form of appropriation is the basis of the whole social conflict to-day. This incompatibility between social production and capitalist appropriation is the cause of the class struggle between the proletariat and capitalist classes. A clear comprehension of this contradiction in our capitalist system of production reveals the economic basis of scientific Socialism. We find here the fundamental contradiction from which arise all the contradictions inherent in capitalism. The solution of the social problem is merely a solution of this contradiction. A clear understanding of the causes which led to this condition will reveal the way out.

We have seen that the change in the form of production, brought about by the industrial revolution, wrought the downfall of the small producers and reduced the once independent handicraftsmen and agriculturists to the level of wage slaves. The result of this transformation of the limited implements of production into mighty powers, turned these into social implements, thus precluding individual ownership on the part of the workers. The vast cost of the new machinery, and the large amount of capital requisite for the new method of production, gave rise to a capitalist class—the owners of the instruments of production. But the labourers must have access to the means of production or starve; but this access is obtainable only through the competitive wage. The effect of this loss of control by the workers over the means of production is the direct cause of their dependence. This monopoly of the means of livelihood forms the basis of every kind of servitude.

(To be continued.)

When you have finished with this paper, pass it on to a friend.

The Philosophy of Misery.

By FRANK S. FEHR.

In the course of our travels we hear many advance the Philosophy of Misery. This means, as they think, that the worse off the workers become, the quicker and easier it will be to get them to revolt and establish a higher order of society. If it is a Socialism that is advancing it, he, of course, thinks the higher order is to be Socialism; if it is an anarchist, he thinks it will be anarchism.

This philosophy can not be easily disposed of by sneers or ridicule because there are too many really well informed of all sects that believe in it, though they may not all advance it publicly. I have heard some say that there will be a revolution as a result of continued misery and that the real Socialists will arise and lead the Revolutionists to victory. Why have not these Socialists read and digested "Poverty of Philosophy," by Marx, who therein answered Proudhon, author of "Philosophy of Poverty."

As for the anarchists, let it here suffice to say that he has no well defined program in the first place; in the second, he does not believe in organization—none of them. Though you will find that there are as many varieties of anarchists as the pickle man advertises, you, nevertheless, will find that they all agree to the above two tenets.

As a mule is half horse and half ass, the which makes a good kicker, but which is unable to reproduce itself, it being unfertile, so the Chicago I.W.W., advances a philosophy that is half anarchism and half ass, the which I.W.W., advances among its many other delusions the "philosophy" of misery, and the whole of its teachings point to zero, no matter where they may stand. Why? Because the whole earth with them is a magnetic pole.

If a farmer is careless in selecting his seed for his future crop, he will have a poor crop, no matter how good his land, if on the other hand, he selects the very best of seed and then plants it in poor ground, he will have the same results. But if he picks good seed and keeps his ground in good order, a good crop will crown his work.

The Philosophy of Misery carries with it, "Hit While the Iron Is Hot," or in other words: "Strike at the Psychological Moment," but its upholders fall short in not taking other more important factors into consideration, such as the mental status of the people they wish to lead.

"As ye sow, so shall ye reap," is a well founded saying. It need not be confined to church to have a proper meaning, it is applicable to any act or movement.

The upholders of the Philosophy of Misery—all of them indiscriminately and as above mentioned—do not consider that if they want a higher order of society, that democracy will have to be applied to that society. Democracy does not sprout up like weeds, it is the result of careful teaching and practice. The bum that is hungry is not prepared for democracy because he is hungry, though it is true that he is ready to commit any act that will fill his gizzard, but when his gizzard is filled up he is ready to crawl on the shady side of a box car and take a snooze for himself. That is all there will be to his work which some may be pleased to term "revolution." Such is the teaching of the Chicago I.W.W., we give as proof of this statement, a title of one of the songs they sell: "Meet me in the Jungles, Louie." If you start a revolution and get the hungry masses with you, their goal is only something to eat, can you lead them past that? No!

When the thirteen colonies revolted against England, which revolution was promoted and led by the middle class, that class was not suffering misery; it had plenty to eat and wear and it had a certain amount of position and prestige. Washington was an officer in the English army and Franklin held an office in England as representative of the colonies, while Thomas Jefferson was a rich land and slave owner. The motive of all of them was to be better off, though it is to be admitted that Jefferson may have had the interests of the people and democracy at heart. But the Philosophy of Misery did not inspire them to action. Capitalism is a stepping stone towards better things if we are to make it so, but that is what the American revolutionists established after they whipped England, and the people who fought the battles were precious little better off than before.

There has been bread riots and such in the world's history, but after the rioters got their bread, they stopped; evolution then is the only worker for anything better. Why? Because, the only goal of a bread rioter is bread, he does not care how poor the bread may be, nor if he wears rags, he simply wants a sop, enough to keep him alive, while evolution derives its force from development of surounding material and education.

The A. F. of L. wants a sop, it has no further goal; therefore it does not sow the seed for further advancement. Gompers, its high priest, says: "We want a little more and more and more."

The late Jean Jaures, of France, advanced the theory that the Socialists should con-

No Compromise.

The A.S.P. stands for a straight out contest with Capitalism, advocates no paliative, and accepts no compromise. All our speakers emphasise this, or should emphasise it. But it is not enough to emphasise it. We must explain exactly what we mean by "no compromise," because in the popular mind there exists a certain amount of uncertainty of what it means, and most outsiders in fact have very vague notions regarding the aims of the A.S.P. Some people conceive the doctrine to have some connection with physical struggles akin to those taking place in Europe, but most people know nothing about it. The best proof of this is the attitude of the Labor Conference which was held in Sydney recently. They invited delegates from the A.S.P., to lay their views before the Conference, and to define the relation to the Labor movement in the future. This proves two things; firstly that the members of the Labor Party do not know what Socialism stands for, secondly, that they expected some sort of co-operation in the future between the Labor and Socialist Parties. Mr. Holman's conclusions, carefully published through the daily press, that there was little difference between Laborism and Socialism was wide off the mark, and could only be due to an imperfect understanding of the aim of Socialism.

When we talk of accepting no compromise, we mean nothing short of complete expropriation of all capitalists, and complete elimination of the non-producing classes will satisfy us. There is no room for a working class and other classes in a Socialistic world; there is room for the working class only. The working class is entitled to the full product of its labor. I am now speaking for myself, and do not profess that this is the last word in Socialism, but I feel

stantly strive to better the condition of the workers, for the reason that "the more they get, the more they will want." We agree with the sense of this but differ as to tactics in getting it. We see a person begin some certain study, we will say biology; the person will read a book on it at first, it interests him, he gets another book; the next thing you know that person will be an authority on biology. We see a person make some money, but he will not stop trying to make money no matter how much he may obtain. Look at Rockefeller, surely the Philosophy of Misery is not actuating him to make money. As a rule no matter how well informed one may become on a subject, or no matter how much of the world's goods one may possess, it seems to be the nature of people to constantly strive for more. MORE, until death intervenes.

We will all agree that the capitalist system is wrong and that it does not permit of equality of opportunity for individuals, nor that it gives the producer the full product of his toil; to establish a system that will provide all this is what we are after, but we want to pick a few posies along the way also.

The Detroit I.W.W., holds that we must educate, organize and emancipate. We hold, as this will show, that the work of emancipation must be the result of constant agitation and organization with the purpose in view of taking over the means of production by the workers and for the workers. Education; to educate them for a further purpose than a full belly of adulterated food, or a bed of rags in a tenement; for the further purpose of living up to the twentieth century standard, whereby they can be surrounded with all the modern comforts of life. Organize; to organize on the field of production where their real strength lies, where they will get the drilling for the future industrial state, where democracy will be practiced—and where it can be, there will the very seeds be sown, the seeds so necessary in the soil of capitalism that operate to make way for the higher form of society.

Political action is necessary as an aid to recruiting our forces, and the use of the political state with the power that goes with it is a necessity for the destruction of capitalism, but, here we take issue with the Jaures' idea of "making the workers' condition better by strictly parliamentary action." To get a shorter workday from a legislature, or to get an increase in wages therefrom, means that some of the capitalist legislators have simply granted us some concessions, but, if we on the industrial field, get a shorter working day and an increase in pay (which are some of the posies we want to pick up as we go along) we will have forced the boss to yield, we will have taken and held, we ourselves will have gotten those things and will have made our front that much stronger, besides, we will have measured our strength and for future actions will be the better prepared.

With our teachings of a final higher goal, thus put into tangible practice, our acts will therefore be acts of victors instead of acts of despair, snatching for bread. We will be tutored revolutionists of a Socialist mass that will elect the ablest of its members for leaders and they will lead the masses to victory.—Industrial Union News.

Ethics of Interest.

A SOCIALISTIC VIEW. REVOLUTIONARY NOT EVOLUTIONARY.

At the recent conference of the Political Labor League, one of the Socialistic delegates decried the taking of interest as anti-Social. Seeing that our whole social and financial system is based upon the giving and taking of interest, which are regarded as naturally advantageous to borrower and lender, we have secured some views from an advanced Socialist, which will possibly rather startle some of our readers. Our friend the Socialist was cross-examined as follows:—

"Why do you disbelieve in interest?"
"Because it is the essence of the capitalistic system, the curse of the age, and the Dragon that Socialism has set itself to overthrow."

"But to be more exact, is not Capital like Labor worthy of its hire?"

"No! Capital is the production of labor only. Capital plays no effective part. It is a parasitic growth that enables certain money-changing middlemen to insinuate themselves in between the workers in their capacity of producers, and workers in their capacity of consumers."

"How would you abolish interest?"

"By cancelling all existing debts, and prohibiting the creation of new debts carrying interest."

"You would tear up our public securities, for instance, just as though they were mere scraps of paper?"

"Yes."

"But would not that mean repudiation?"

"Call it what you will; mere words never frighten the true Socialist."

"Is it fair to do so? The lender lent us his money in good faith, and we received the benefit of it. On what ethical grounds can we go back on our contract?"

"On this: that all Capital primarily arose from the exploitation of the masses by those who have monopolised the means of production, distribution, and exchange. It was the fruits of robbery; and, this being so, its restitution is imperative. The so-called repudiation of debts is, from my point of view, a mere belated justice."

"But put it on a lower ground. Is not the use of money worth money?"

"No. How can it be, when money does not breed?"

"But those things that we can buy with money do breed. I borrow money and buy cows that give milk and produce young. So too, land grows crops, yields minerals, and produces rents."

"It is a mistake to think that land produces anything. It is labor applied to the land that is productive. If all land were State-owned, as it should be, then the truth of what I say would become apparent. That all land has been allowed to pass into private hands is a sacrilege."

"Then, as rent and interest are analogous, would you abolish rent also?"

"Certainly. Landlordism should have no place under an ideal socialistic constitution. The State would be sole landlord."

"But what would you do immediately?"

"Convert all tenants into leaseholders from the State."

pretty confident that most of the members of the A.S.P., would express their ideas on the subject in somewhat similar terms. The nonproducer has got no right to material goods, the nonproducing classes are living by exploitation and robbery, and should be looked upon as criminals. It is of course also essential that the producer should be useful to society, the goods produced should be applicable as social wealth, or his services should directly assist such production; but this is rather a matter of administration and involves no difficulties.

But we look in vain for any characteristics of Socialism in the Australian Labor movement. The Labor Party does not propose to expropriate the capitalistic classes. They propose no revolutionary change in the present system. They are satisfied to leave the system as it is, to leave the possessing classes in possession, and the dispossessed in dependence. They merely want to produce a fraction more of the wealth extracted by the workers for distribution among the workers in order to keep them alive and quiet. At the same time they create a larger middle class, living comfortably without working at all, or at best occupying parasitical positions, such as estate agents, superfluous legal agents, and military experts and officers. Where then is the room for co-operation between the Labor and the Socialist Parties? One party stands for the perpetuation of a system which the other Party is out to destroy. One Party allies itself with reactionary forces, while the other prefers to remain a minority rather than to sacrifice its principles. Nothing less than complete expropriation will do, there can be no half-house. If a class is living by theft it is not sound logic to let it go on thieving, only preventing it from thieving as much as it used to.

H. CHRISTOPHERSON.

"That is, you would dispossess the present owners of real estate?"

"Absolutely. Landlords would be found some more productive work to do than to squeeze the last fraction of rent from their down-trodden tenants."

"So you would take away from the widow and orphan the cottage, on the rent of which they live, and throw them on to charity?"

"We would take away the cottage it is true, but that would not mean throwing the owners on to private benevolence. Socialism knows no such term as charity. Charity is an mixed evil. If misapplied, even the so-called charitable will admit that it is a mistake. If it is well applied, then the recipient should be succoured as a right and not left to the cold hand of charity. Justice is the Socialist's watchword, not charity."

"If capital is to be abolished, how would you construct railways and other public works whose construction must necessarily be spread over quite a series of years? Where would the wages come from, and how would you buy the necessary materials?"

"Wages would be paid in labour tickets, which would be negotiable. They would be equally as valuable as coin or notes are today."

"But what about materials?"

"All materials should be manufactured locally. Those that could not be should be done without."

"If we did not need to import, how would we be paid for our surplus exports?"

"We would pay for our surplus ourselves to produce surplus exports. If we did, they would be paid for in gold, the gold being used by the State to settle any International difference that might inadvertently arise, even in a complete and self-contained socialistic State."

"Banks and insurance societies would be abolished, with the abolition of interest, which is the mainspring of their existence?"

"Certainly. Both are instruments of the capitalistic system for which there would be no further need in a socialistic State."

"How would you dissolve them?"

"By confiscating the deposits in the banks and the funds of the insurance offices."

"But would not this involve untold hardships upon millions of persons who cannot, by any stretch of imagination, be described as capitalistic?"

"Not at all. The State would provide for them in their old age or disablement. What more could they want? They would get the full return for their labor day by day, not part of it, with which they have to be content with under existing conditions."

"But what about the worker who has by much sacrifice saved up, say, £100, and put it into a savings bank. Would it not be an act of tyranny to take it away from him?"

"He is not, perhaps, quite so guilty morally as the full-fledged capitalist, who never works, but lives on the work of others—on what he calls investments. But he is, after all, a small capitalist, and so a budding monopolist. As such he is a danger to society."

"If no interest is to be payable, what incentive would one have to save?"

"None whatever. Saving has been glorified under the capitalist system as a virtue. Really it is a vice, a Machiavellian scheme, whereby the worker is induced to labour for lower wages than he appears to receive. He is paid wages, and spends but a portion of them; that is, reaps the reward of portion only of his labour, and the rest he saves. In other words, he keeps the balance of the reward of his labor in a form that is readily accessible to the bandits of the Stock Exchange and the land pirates of the race-course. Scarcely a day passes but that we have evidence of the hard earned savings of the masses being thus exploited."

"And what about the man who has put the whole of his savings into life insurance premiums, the sole provision for his widow and children?"

"The State would provide for these, if provision were found necessary."

"Out of what?"

"Out of the produce of the joint labor of the people. Each would be rewarded, not according to his capacity to exploit others, as at present, but according to his legitimate needs."

Such are the avowed opinions of a revolutionary as distinct from an evolutionary socialist. Comment is quite superfluous.

The S. M. Herald. 17.4.15.

The influence of the daily press doesn't seem to make for peace between nations. Accepting the statement that Germany is the home of militarism at its face value, and remembering that the press is supposed to be a great public educator, we are surprised to find that Germany publishes over 900 dailies, one of which, the "Post Zeitung," of Frankfurt, is the oldest newspaper in Europe. Great Britain prints only about 250 daily newspapers. France prints about 150 different dailies, and it boasts, too, the daily with the largest circulation in the world, "Le Petit Journal." The entire number published all over the world is between 5,500 and 6,000, and it is a remarkable fact that the countries which publish the fewest daily papers are the most peaceful.

A.S.P. News & Notes.

AUSTRALASIAN SOCIALIST PARTY.

Objective.—The social ownership with Democratic control of the means of Production, Distribution and Exchange.
Headquarters: 115 Goulburn St., Sydney.
LUKE JONES.
General Secretary.

CENTRAL EXECUTIVE.

The usual fortnightly meeting of the C. E. was held on Saturday, April 17. Ordinary business was transacted as well as Red Week affairs being specially considered. For the Sydney district arrangements have been made to hold the usual May Day demonstration in the Domain on Sunday, May 2, and in Concordia Hall on Friday, April 30. Special meetings will be held at various points around the city during the week; besides which the bazaar, fixed for Thursday, May 6 in the Party Hall 369 Pitt-St., followed by auction of goods left and a dance on Friday, May 7, should cater for those inclined to assist the Party, by medium of the social factor. Articles for sale at the bazaar will be received up to May 6, at 115 Goulburn-St. Comrades; this, our first attempt at conducting a Red Week must be written down as a huge success! Will YOU assist?

Next meeting of the C. E. will be held on Saturday, May 1, at 3 p.m.

LUKE JONES, Gen. Sec.

Australia's First Red Week.

A week of sustained effort for the greatest human cause—International Socialism.

A Grand May Day Celebration will be held in Concordia Hall, Friday, April 30, from 8 to 12 p.m.

Mrs. Lorrimer will occupy the Chair, and short addresses will be delivered by Comrades Luke Jones and J. Kilburn.

Dancing, Music, Oratory, and Fellowship.
Double Tickets 1s. 6d. Single 1s.

Monster Rally Meeting.

Saturday, May 1, Newtown Bridge, 7.30.
Chair: C. Jackson, Speakers:—Mrs. Lorrimer, Mrs. Paul, J. Kilburn, L. Jones, J. W. Roche.

Mass Demonstration.

Sunday, May 2, Domain, 2.30.
Chair: G. Nelson, Speakers:—Mrs. Lorrimer, J. Kilburn, G. Slade, L. Jones, J. R. Wilson.

Special May Day Orations.

In the Hall, 369 Pitt-St., at 7.45.
Chair: Miss Arkley, Speakers:—G. Slade, L. Jones, J. Kilburn, J. W. Roche.

Monster Rally Meeting.

Monday, May 3, Balmain, 7.30.
Chair: J. Sloane, Speakers:—Mrs. Paul, J. R. Wilson, G. Nelson.

Monster Rally Meeting.

Tuesday, May 4, Auburn, 7.30.
Chair: Speakers:—Mrs. Paul, L. Jones, J. R. Wilson.

Monster Rally Meeting.

Wednesday, May 5, Darlinghurst, 7.30.
Chair: A. Jenkins, Speakers:—P. O'Connell, G. Slade, J. W. Roche.

Bazaar. Thursday. Bazaar.

Bazaar. May 6th., at 7.30., p.m. Bazaar.
In the Party Hall. Be There.

Friday May 7th.

Grand Finale in the Hall at 7.45., p.m.
Auction, Social and Dance. Tickets 6d each.
For the Cause alone is worthy.
Till the good days bring the best.

WM. MORRIS.

SYDNEY BRANCH.

Great meetings were held during the past week, the Domain and street meetings were particularly well attended and good sales of papers and literature were effected.

On Sunday evening, Mr. J. C. Eldridge lectured on Eugenics at the Socialist Hall, and a good gathering enjoyed the excellent discourse which the lecturer provided. Throughout the address Mr. Eldridge emphasised the importance of heredity and environment in their bearing on the well-being of the race, and Economics had an all-important influence on both. At the close of his lecture Mr. Eldridge answered a number of questions, after which a good discussion took place.

On Friday, April 23 our usual Social and Dance will take place, come along and enjoy yourself.

SYDNEY FIXTURES.

Domain. 2.30.

Chair: Miss Arkley, D. Healy, A. Arthur, Mrs. Paul, J. R. Wilson.

Market Street, 7 p.m.

J. Jones, D. Healy, Mrs. Lorimer, and J. Dwyer.

Park Street, 7 p.m.

H. Highfield, H. Christopherson, Mrs. Paul, G. Slade.

Miller's Point, 6.30. p.m.

G. Lorimer, A. Rosenthal, Pat Harford, A. Rees.

A Special meeting of the Speakers Com. will be held on Thursday evening 22nd inst., at 8 p.m.

NEWTOWN.

Newtown Branch.—Rooms 41 Eumore-Rd., Newtown. Propaganda meetings: Friday evenings, Johnstone-St., Leichhardt. Saturday and Sunday evenings, Newtown Bridge.

PROPAGANDA FIXTURES.

Friday night, Johnstone-St., Leichhardt.
Chair: J. McCormack, Speakers: P. O'Connell, J. Roche.

Saturday night: Newtown Bridge.
Chair: C. Jackson, Speakers: Mrs. Lorimer, J. Kilburn.

Sunday night: Newtown Bridge.
Chair: C. Jackson, Speakers: J. Roche, J. Kilburn.

(Meetings Commence 7.30 p.m.)

Ray Everitt, Secy.

BRISBANE BRANCH.

A successful meeting was held by the Thompson's Release Committee on Sunday night in the Trades Hall, and by the efforts made it will not be long before Thompson will be on the outside. Meetings are all well attended in the streets, and the names of those signing the petition are increasing fast. Reports were received from the Chairman and Mr. Hildreth (delegate from the Industrial Council) in connection with the rumours that were circulated (supposed to have come from members of Parliament) during the week, which were refuted by Dr. Ellerton, of the Goodna Asylum, who said he has never given any reports of such a nature, when interviewed by the committee on the matter. The doctor at first desired that the insanity of Thompson should not be discussed, and if such was to be discussed he would have to order us out of the office, for he considered it an insult that visitors should think that he was keeping patients there for other than insanity reasons, but if the committee wished to inquire into the mental condition of patients, or patient, their progress, or when they were likely to be discharged, he was willing to hear them. However, the doctor proceeded very carefully to explain the insanity conditions of Thompson. And, after doing so, he was asked: "Do you think the suffragettes are suffering with the same disease?" The answer was "Yes." And when asked by another was he of the same opinion in regard to the scientists, he said: "The position of the scientists is entirely different; they are logical." I wonder where the great thinkers of the world would be if all doctors were like Dr. Ellerton?

Communication was received from the Home Secretary's office to call and peruse the papers in connection with the case of Thompson, to which the chairman and secretary were appointed. We were surprised when the same dope was trotted out to us by the Home Secretary. There was a letter to Mr. Barnes by Thompson which he was anxious to read to us, but would only read the conclusion, which was something like this: "When you are in heaven, and I am in hell, please spit on me to keep me cool." There may have been something in the former that would justify that statement.

The propaganda is still going on, although the speakers are few. We are somewhat hampered by the permit system of King Cahill, and very likely to be another free speech fight soon.

Social and dance will be held on May 1st, International Labor Day. Comrades, do your best to make it a success. It will be held in the same hall as last time (Merton-road Hall). Tickets, single 1s., double 1s. 6d.

E. FRIDLIN, Sec.

An Appeal By G. C. Thompson.

In order that you, who disapprove of a sane man being driven insane by a process of "mental murder," which in its incidence approaches a more scientific method of cruelty and torture than that used in olden days and outrivals the ancient Spanish Inquisition, and from which that Arch-friend, Torquemada, himself would appear a mere novice in the art of inflicting human suffering, voice your disapproval.

I am sure my appeal will not be in vain. I am sure that the public will obtain my release; and I know that if you take action in the form of a committee to secure the necessary publicity that my case demands, that my release will only be a matter of days.

Hitherto interested persons have under the guise of friendship for myself, obtained the lead and control over several attempts made in this direction in the past. I now ask you to appoint a citizens' committee, publish what you have done, then come and interview myself at Goodna (allowing me two hours' speech with the committee, and also an intimation by post of when you intend to visit me) and I will prove to you and the general public of what a horrible living death and hell upon this earth exists, unknown and unsuspected, right under the people's noses.

This is an institution of scientific murder, pure and simple. It ought not to be allowed to exist further than the time it should take to reform it. I will assist you to do so with all my power.

Dr. Ellerton has told me I know too much. What does he mean by this? Is it that my eyes and ears have been open, and that he fears to release a man who is not afraid to expose his callousness and ineptitude?

Can it be that my exposure (suppressed by all Brisbane newspapers, except the "Truth" and "Patriot") are feared by the "powers that be?"

I postulate the affirmative. I only ask fair play. I only ask for justice. I only ask to be given a hearing before being condemned.

Is this asking too much?
Is this asking more than an ordinary British man's boasted privilege? I say not so.

Then, this is only one case; there will be more to follow me if these Tory reactionaries are allowed to be successful in silencing me for fearlessly telling only what I can prove and what is the truth. This method of suppressing free speech and free thought is an anomaly and unique in the former experience of despotism in Australia. Are you, by your silence, apathy, and inactivity, going to allow it to be a successful one? I have faith in my class—the working class. At times they are betrayed, but in the long run, class-conscious manhood will prevail. I ask of you citizens, comrades, first hear my version before others (paid to do so) poison your minds against me. I am workers in conclusion.—Yours for Economic Freedom,
GEORGE CAMPBELL THOMPSON.

AUBURN BRANCH.

The above branch meets every Monday night in the Class Room, School of Arts, Queen-street, at 7.45 p.m.

Propaganda meetings are held every Friday evening at "Bundock," corner Auburn-road and Queen-street, at 8.15 p.m.

Those who desire to join should give their names to the branch Secretary,
J. J. KEGG.

Books and Pamphlets on Sale.

Title.	s. d.
The Positive Outcome of Philosophy, also in same volume Letters on Logic and the Nature of Human Brain Work (Dietzgen)	4s.
Landmarks of Scientific Socialism (Anti-Duehring). Contains the most important portions of the larger work from which Socialism, Utopian and Scientific was taken (Engels)	4s.
The Physical Basis of Mind and Morals. Shows the origin of mind and the relation of economics to morals (Fitch)	4s.
Essays on the Materialistic Conception of History (Labriola)	4s.
Socialism and Philosophy. In the form of familiar letters (Labriola)	4s.
An Introduction to Sociology. A new and useful work for beginners, tracing the development of this new science, with estimates of the work of Comte, Spencer, Ward, Small, and other Sociologists (Lewis)	4s.
Critique of Political Economy. Explains the general theory of surplus value and discusses the currency question (Marx)	4s.
The Poverty of Philosophy. A reply to Proudhon (Marx)	4s.
Looking Forward: A Treatise on the Status Woman and the Origin and Growth of the Family and the State (Rappaport)	4s.
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Principles of Scientific Socialism, a systematic and attractive statement of Socialist theories (Wails)	4s.
Woman and Socialism, the classic work on this subject, revised, enlarged, and newly translated (Bebel)	6s.
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Capital, Vol. I, The Process of Capitalist Production (Marx)	8s.
Capital, Vol. II, The Process of Circulation of Capital (Marx)	8s.
Capital, Vol. III, The Process of Capitalist Production as a Whole (Marx)	8s.
Introduction to Socialism. Excellent for beginners, 64 pages (Richardson)	3d.
Unionism and Socialism (Eugene V. Debs)	6d.
Industrial Socialism. Explains why the Socialist Party stands for economic as well as political action (Haywood and Bohn)	6d.
The Right to be Lazy (64 pages). (Lafargue)	6d.
Socialism, What It Is and What It Seeks to Accomplish. (Wilhelm) Liebknecht No Compromise. No Political Trading Liebknecht's (Wilhelm)	6d.
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The Positive School of Criminology. Three lectures explaining what crime really is (Ferri)	2s.
Justice and Goodness (Lafargue)	2s.
Evolution, Social and Organic. Lectures showing that Socialism is the logical outcome of modern science (Lewis)	2s.
The Militant Proletariat, a discussion of the American working-class and the Socialist Party (Lewis)	2s.

PRESS AND MAINTENANCE FUND.

I. S. Club £3, Club Socials £1 4s. 3d., Domain meetings £1 2s., Tom O'Connor 17s. 6d., Mrs. Macdonald 5s., W. Duffy 5s., per Mrs. Lorimer 7s., E. Searle 5s., Mrs. M. 9s. 6d., C. A. L. 1s., J. J. Fisher 2s., "Enthusiastic" 4s., J. Braun 1s.

SUBS RECEIVED.

J. Dwyer 1s., H. Domann 4s., E. Nicholson 2s., F. W. Meyer 2s., S. Averhoff 4s., per Ray Everitt (Subcarps) 2s., Melbourne Branch (Subcarps) 4s., J. J. Fisher 4s., J. Paterson 2s., J. Friedrichs 2s., W. W. Harding 1s., R. Loscher 1s., H. Guntermann 1s., H. Herbert 1s., D. Coffey 1s., W. Smith 1s., Miss Williams 1s., C. Cunningham 1s., per C. Wynter—V. Baker 1s., J. Ryan 1s., E. Anderson 1s., G. Mayers 1s., C. Wynter 1s.,—E. J. Thomas 1s., J. Parsons 4s., U. F. Schaefer 2s., W. Craig 1s., O. Grulon 1s., G. Lesche 4s., O. Groese 4s., C. Ingle 1s., M. Mills 1s., M. Moss 1s., J. McConnell 1s., Ray Everitt (Subcarp) 1s., Vaselinvos 2s., E. Theimer 1s., E. G. Lamb 1s., S. A. Jones 1s., W. George 1s., W. H. Wedgewood 2s., J. Dodd 4s., H. Craig 2s., R. Hagon 1s., W. Andrews 1s., J. V. Smith 1s.

"At the opening of the Victorian Parliament on Tuesday, the State Governor referred to the probability of the deficit being even heavier than £1,000,000, q.—News Item. "More work for the Undertaker"—better known as the Underwriter. Call in some Norton Griffiths and measure the financial corpse for his coffin.

Red Week

First Week in May

GET READY FOR IT.

Donations of cash and goods are wanted for Red Week Bazaar. All give something. All work to make it a success. Let the Anti-Socialists see Red during the First Week in May. Get busy Comrades and friends of Socialism.

Economic Warfare

A New Pamphlet by
W. R. WINSPEAR,
(Editor INTERNATIONAL SOCIALIST)
68 Pages and Cover.

Economic Warfare is an application of Socialist principles to Australian politics.

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